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BETHANY

CENTENNIAL  
ADDRESSES.

1875.

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# CENTENNIAL ADDRESSES

ON THE

*LIFE AND CHARACTER*

—OF—

REV. JAMES HALL, D.D.

And Short Sketches of the

MINISTERS OF THE GOSPEL

WHO HAVE DESCENDED FROM

JAMES AND PRUDENCE HALL.

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COVINGTON, TENN:  
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## ACKNOWLEDGEMENT.

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To the Rev. E. F. Rockwell, D. D., is due the sincere thanks of every descendant of James Hall and Prudence Roddy, his wife, for his manifest interest in the history of their family; for his disinterested labor in collecting and placing in suitable form for preservation "Sketches" of those among their posterity, who have entered the Gospel Ministry. In token of our appreciation of his efforts, we, the descendants of James and Prudence Hall, now residing in Tipton County, Tennessee, do publish and dedicate to him this little volume.



## INTRODUCTION.

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IN the year 1751, James Hall, with his wife and a family of nine children, settled on Fifth Creek in what is now Iredell County, North Carolina. The place of settlement was near where Bethany Church was afterwards built. From the certificate of church membership brought by the father and mother, we learn that they came from the Presbyterian congregation of Conewago, York County, Pennsylvania. From this certificate we further learn, that the parents were among the number who founded the Conewago Church, as that instrument states "that they had lived in that congregation ever since it was erected in 1738." Of the early history of Mr. Hall but little is known. While yet a young man, about the year 1720, he left his native Ireland, accompanied by his widowed mother, for America. During the voyage the mother died and the youth landed on our shores an orphan boy, a stranger in a strange land. So far as it is known, his first employment in America was in the city of Philadelphia. The next account we have of him he had left the city and removed into the country. It was there that he met and married Prudence Roddy. Mr. Hall was an Irish Presbyterian, and possessed in a marked degree those strong points of character that distinguish this class of the Irish population. Among the many descendants of his family there remain to this day, two distinguishing characteristics, great force of character and an adherence to the Presbyterian form of faith. Having assisted in planting the Conewago Church in Pennsylvania, he was also one of the founders of Bethany church in his adopted State in 1775. Under the influence and control of his immediate descendants, this church and its schools became renowned, and the community famous for its moral and intellectual culture. The communities in the West, to the formation of which Bethany has contributed, have felt the influence of her culture, and those immigrating to such communities have left an impress upon the institutions and the society of their new homes. So interwoven with the history of this (Bethany) church is that of Mr. Hall's family, and so marked have been the impress of that family upon all that relates to either church or community, that at the "Bethany Centennial," held on the 25th day of August, 1875, the leading feature of that oc-

casion was the reading of the papers that compose these pages. The "Bethany Centennial" was an occasion of profound interest, not only to those who now live within its bounds, but to hundreds scattered throughout many states of the Union, who look back to that community, with an interest excited by the fact that it was the birth-place of their ancestry. Those who feel an interest in the matters that relate to the Hall family congratulate themselves that the Centennial was productive of papers so full of interest to them as the address of the Rev. F. H. Johnston, D.D., upon the life, character and labors of Dr. Hall, and the "Sketches" of the ministerial part of the family, prepared by the disinterested labors of Prof. Rockwell. These papers will have the effect of reviving in the descendants of James and Prudence Hall a deeper interest in the history of a family that for more than a century has furnished to the country, the church and society some of the highest types of the patriot, Christian, citizen.



# BETHANY CENTENNIAL,

—AUGUST 25, 1875.—

*Address of Rev. F. H. Johnston, D.D., Winston, N.C.*

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REV. JAMES HALL, D.D.

Bethany and James Hall are names that cannot be separated from each other in history, as they are not in the memory of some now living, nor in the unwritten traditions which have come down to us from a hundred years ago. A commemoration of the hundredth anniversary of this church would be altogether incomplete, if not absolutely void of all attractiveness, were it not at the same time the commemoration of the man whose life was, for nearly half a century, identified with its history as the most active and influential element in its growth and prosperity. It would be something like telling the story of Israel's exodus and his wanderings in the wilderness without mention of Moses; or of his settlement in Canaan without reference to Joshua.

The churches of Iredell county are chiefly interested in the day we celebrate, but not exclusively; other regions both within and without North Carolina might also well unite with them in these Centennial demonstrations. The name of James Hall is associated with extensive labors throughout the Southern Country as a missionary, and with a manly and effectual defense of the principles of constitutional liberty both by his eloquence and his sword in "times that tried men's souls." To him, therefore, whose life as a patriot and christian teacher, bore no unimportant relation to the early development of the principles of religious and civil liberty in this commonwealth, and who gave his best years to their maintenance; who impressed the men of his generation as a man of uncommon power, both of heart and brain; who left behind him a name embalmed in the grateful memories of his people; a chief place is most worthily given in the commemoration exercises of this day.

It would be impossible within the limits to be observed on the present occasion to give anything more than the condensed review of a subject which deserves a volume written by a competent and enthusiastic biographer. We must be content with such a view of the man as the railway traveller gets of the country through which he is passing—brief, hasty and imperfect.

That the impression, nevertheless, to be left on the mind to-day, of the life and work of Dr. Hall, may not be altogether a vague one, I shall endeavor to group the principal facts of his life around a few salient points—those points in which the man was brought into most impressive contact with his contemporaries, and is projected into the view of posterity; namely, as the

*patriot soldier, the liberal and intelligent educator, the earnest and successful preacher and pastor.*

This sketch would be wanting, however, without some brief account of the early life of Dr. Hall and his preparation for his work, for the facts concerning which I must acknowledge myself indebted principally to the author of the "Sketches of North Carolina."

In common with the major part of the early settlers of this section of the State lying between the Yadkin and Catawba rivers, James Hall was of Scotch-Irish parentage. The third son of James Hall, of Carlisle, Pa., and born 22d August, 1744, he removed, while yet a boy, with his father's family to this State and into this region at that time embraced within the limits of Rowan county. Of his childhood and early youth little is known. Still, we may readily imagine how those early years must have glided by with him under the parental roof, because they cannot have differed much from the years many another youth passes, whose lot has fallen in the household of a plain and thrifty but intelligent Christian farmer. Uneventful such a youth-hood may have been, and giving no distinct foreshadowing of the greatness of the man; yet it was with him a seed-time which could not have been neglected. Trained to habits of industry in the freest of occupations men can pursue, the culture of the soil; trained above all in the principles of God's word and the habits of religion by careful hands and prayerful hearts, to what true elevations of greatness, with the divine guidance and favor, may not the youth attain? Who can tell? The foundation is being laid wisely by patient and loving hands far away from the gaze of men in the obscurity and shelter of a wilderness of woods; by and by we shall see a man among men, by the grace of God—a man fitted for a work none but a man can do, and doing it to the glory of God, and the praise of men. These woods resounded once to the fall of the axe lifted up against the trees by this sturdy youth, but they shall resound again to higher and more powerful notes when the mature man lifts his voice, not in vain, to inspire his countrymen with the ardors of a noble patriotism; or awaken them to life and immortality with the sound of a trumpet and earnest gospel pleading.

When about twenty years old Mr. Hall united with the church; the exact date of his profession of faith is uncertain, though it is probable that it occurred during the visitation of ministers sent into Carolina from time to time by the Synod of New York and Philadelphia "to organize the congregations and administer the ordinances," for these visits were very generally followed by many hopeful conversions and additions to the church.

Soon after his first comforts in the experience of religion, as he himself tells us, Mr. Hall "felt a strong desire to preach the gospel," but this desire appears to have remained his own carefully-guarded secret for a number of years; under the impression that it was vain to cherish it, as no door seemed to open to him for its fulfilment.

After waiting, however, four or five years the difficulties, whether supposed or real, were removed, and he commenced the study of the classics. This was in his twenty-sixth year, an age when a mind of more than ordinary natural powers, and now mature, would under unremitting application such as Mr. Hall conscientiously gave to his studies make very rapid progress. He was a special adept in the exact sciences. Mathematics was his favorite study



and he turned its principles often to practical use. This taste was developed in him while yet a youth, having at the age of seventeen chanced upon a copy of Euclid and mastered its contents unaided by any instructor. "By the help plates" we are told "he constructed a quadrant, and amused himself and friends by measuring the height of trees and the distance of objects." Years afterwards in the midst of professional labors his taste for this science cleaved to him, and tradition tells us that he constructed a piece of mechanism which attached to his traveling carriage measured off the miles and noted their number, a useful contrivance in those days when mile posts were still growing in the woods, and distances through the mazes of a Carolina forest unascertained.

Mr. Hall pursued his collegiate studies at the College of New Jersey in Princeton, N. J., where he was graduated in the Bachelor's degree in 1774. Dr. John Witherspoon was president of the college at the time, and it was at the feet of this distinguished patriot and divine that James Hall sat as a pupil not only in the Sciences, but also in Theology. It is an evidence of the high estimate at which Mr. Hall was held by that great man as well as of his proficiency as a scholar that the position of tutor in Mathematics was tendered him in the College after his graduation. This post of honor and usefulness he declined out of fidelity to a solemn covenant he had made with God years before that if the way should ever be opened for his entering the sacred office of the ministry, he would devote his whole life to its duties, a fidelity in which he persevered throughout the entire course of a long life.

When his course was finished at Princeton, Mr. Hall returned to North Carolina, and was soon afterwards licensed by the Presbytery of Orange, and in April, 1778, he was installed pastor of the united congregations of Fourth Creek, Concord and Bethany.

In stature Mr. Hall was above the medium height (over six feet) with broad shoulders, full chest, strong, muscular limbs, and he trod the earth with firm step—a man whose appearance at once commanded respect and invited confidence. "If," says one, "a casual observer who had only the most crude notions of phrenology, had at any time noticed that large head, and especially that broad, massive forehead, and then thought of the volume of brain it contained, he would have said that the man with such a head had a vigorous intellect and great decision of character." To these physical attributes he united the qualities of head and heart that fitted him to gain and to hold the respect, confidence and affections of men in no small degree. We may sum them up as follows: Undoubted piety and practical religion; undaunted courage, both moral and physical; coolness in judgment and decision in action; great readiness and skill in applying his knowledge of things to practical uses; inflexibility and earnestness of purpose; enthusiastic devotion in a good cause; great kindness and tenderness of feeling; amiableness of disposition, and last, but not least, engaging manners. He was a perfect gentleman in society, affable, courteous, as attractive in his bearing as in his personal appearance. All these combined to give him a strong hold on the popular will and affections. Men looked up to him with reverence and love in the homes of their childhood, and with confidence, alike in the camp of the soldier and in the house of God.

Dr. Hall never married, and in this thing he appears as a martyr to a self-imposed obligation. Having devoted his whole life to God in the ministry of

Jesus Christ, he conceived, whether rightly or wrongly, the assumption of the marriage relation in his own case as interfering with the discharge of that obligation; yet it was a decision which was, as has been truly said, "in opposition to that tenderness of heart and affectionate disposition he was known to possess from his earliest boyhood to his latest breath." In the providence of God he was called in times of peculiar emergency to do largely the work of an evangelist in frontier regions, the spiritual desolation whereof could not be reached except through the most self-denying love and labor; a work, therefore, which like that of the Apostle Paul, was the more likely to be best done by men who were free from domestic ties and cares.

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We have come now to the period when Dr. Hall, having finished his scholastic course, had entered in earnest upon his life work. That work was one, yet manifold. Although he had consecrated himself wholly to the work of the Ministry, and never ceased from it until disabled by the infirmities of age; yet he was called by the exigencies of the times to take a leading and influential part in the political and educational interests of his country. Nevertheless, he always subordinated his movements in these directions to the one grand purpose of his life. The preacher never disappeared in the military expedition, or in the superintendence and conduct of the school. There was that versatile capacity in him, which combined with great powers of endurance, enabled him to do the work of a soldier or of an instructor in the sciences, without detracting from his fidelity or usefulness as a minister of God; one proof whereof lies in the fact that he maintained unsullied in the eyes of men the dignity of his office, and deepened their reverence and respect both for it and for himself amid the throes of a great revolution and the ravages of desolating war. Not to every man has this grace been given—to be faithful to his holy calling as a preacher of righteousness—and yet, if need be, to descend in person into the arena of secular turmoil and conflict; but to James Hall this grace was given. By nature, by Providence and by grace, he was eminently fitted to be a man for the times.

Let us look at him *first* as the *patriot and soldier*. Dr. Hall was an intelligent enthusiast in the cause of American independence, and in this section of the State one of its most eloquent and able defenders. This devotion to the cause of civil liberty was not peculiar to Mr. Hall, but he shared, according to his measure, in a feeling common to the great mass of Scotch-Irish emigrants and their descendants, and especially of the Presbyterian ministry, a hatred of tyranny and intolerance in church or State. The great battle for freedom of conscience which imparted to Scotland its peculiar historical character and rendered her name illustrious among the nations resulted in the deposit of that principle as of a seed in the ground, which should grow and spread until all superstition and tyranny be swept from the face of the earth. It found root and room for expansion in the providence of God, in the virgin soil of the New World, and civil liberty in its purest form is a part of its blessed fruits. The inheritors and guardians of this principle in this land, could not bow down meekly to tyranny and oppression, and among those who espoused and advocated the cause of freedom with intelligence and eloquence we find the clergymen of the revolution. It found an earnest champion in John Witherspoon, a signer of the Declaration of Independence—a man alike



distinguished for integrity of principle, patriotic courage and zeal, as for learning and eloquence, and from him James Hall doubtless imbibed as a pupil much of that enthusiasm and constancy and intrepidity for which he was afterwards distinguished when the war with England came on. A speech of his delivered as we infer at the time of his leaving Nassau Hall is devoted in part to the state of the country, and is full of the fire of patriotism. And we may well believe when afterwards, during the progress of the conflict he embraced opportunities of meeting and addressing the citizens of this region according to Foote in his "Sketches," "he infused his spirit and inflamed their love of liberty and strengthened their purpose of maintaining their rights at all hazards."

The fact that there was but little Toryism in this part of the State, and much unanimity of feeling and purpose among the patriots was in no small measure due to his personal eloquence and exertion. In response to his fervid appeals made here to his own congregations, a company of cavalry was organized, the command of which was devolved upon himself by a unanimous vote, and which he carefully drilled and led into the field. He was at the same time its chaplain, and he discharged the duties of both positions with acceptance during a campaign of several months duration in the upper and western part of South Carolina, then overrun by the British forces under Cornwallis.

He once narrowly escaped the peril of capture by a party of dragoons during this expedition. On another occasion, when two of his men fell into the hands of the enemy, he made their case the subject of prayer both privately and in public, and had the satisfaction of seeing them restored in safety to the company, they having effected their escape with thanks to a drowsy guard. He had the honor subsequently to be selected for a commission as Brigadier General by Gen. Green to take the place of the gallant and lamented Davidson, who fell in the fight at Cowan's Ford. This offer he declined, but the incident shows that his abilities as a soldier were recognized and appreciated in high quarters. That he possessed the qualities which are demanded in a successful and trusted leader there can be no doubt. His fine commanding person, his skill in planning operations, and precision in carrying them out, his coolness and courage in the midst of danger, admirably fitted him to lead men into the tented field.

But his delight was not in war. He felt it to be his duty indeed to buckle on the sword and lead the men of his flock, as once did the patriarch Abraham, against the foe that threatened their homes, their lives and their rights with destruction. The emergency was peculiar and pressing, and James Hall was the last man to refuse to defend with his right arm what he so eloquently defended with his lips. Yet his great mission was to preach the gospel of peace, and no honors or awards could tempt him to lay aside the duties of his holy calling.

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But beside the political welfare of his country there was another important interest of society in which Dr. Hall's feelings and efforts were warmly enlisted. We refer to the education of youth.

His work in this connection was of immense value and lasting benefit both to the church and to the state.



In the school he founded and superintended, as well as that which he personally taught in his own house, many valuable men received their classical education, and many ministers their theological training.

There is a spot not far from this place upon which stood a building familiarly known for sometime as the Latin school-house, but afterwards by the more euphonic and suggestive name of Clio's Nursery. It has been described as beautiful for situation in an intelligent Presbyterian neighborhood, commanding a fine prospect, the country for miles around being both picturesque and healthy, and so far elevated that the pinnacle of Pilot Mountain could be seen in the north and the top of the Blue Ridge in the west. This institution was founded by Dr. Hall soon after his return from Princeton, and under his superintendence it flourished many years. Many youth who in their day filled posts of honor and usefulness in the country, were here taught with ability and success. Dr. Foote mentions the names of the "Rev. Richard King, of Tennessee, esteemed the man of the finest powers of mind ever trained in Western North Carolina, Dr. Waddell, of South Carolina, Judges Laurie, Harriss and Smith." Moses Waddell was famous afterwards as a teacher, Jno. C. Calhoun and other prominent public men having been his pupils.

Besides the Clio Nursery, Mr. Hall opened a school in his own house as an "Academy of the Sciences," for the benefit of young men who could not afford to go to the northern colleges. Many young men also pursued their theological studies under his direction—young men that were led by him to seek the gospel ministry, and who became eminent preachers. We select a few names from *Foote's Sketches*, as Drs. John Robinson and John M. Wilson, of North Carolina, Francis Cummins, D.D., of Georgia, James Adams, Thomas Price, Andrew Fleim, D.D., of South Carolina, James Blythe, D.D., of Kentucky.

Besides all this, we are told that in order to promote useful knowledge in his congregation he formed a grammar class which he met every Saturday.

Books were scarce, and he wrote a system of grammar, and circulated MS. copies among the members of the class. The grammar was afterwards published and extensively used. He also founded a circulating library in his charge, and encouraged debating societies among the young people. These facts show the wonderful capacity for work and the energy of the man. He was not less "apt to teach" than he was brave and skillful as a soldier. He had great facility in imparting instruction and experienced profound pleasure in the employment, while his high aim was to elevate society around him to a standard of intelligence worthy of freemen.

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But we must hasten to take a view of Mr. Hall in his own chosen sphere of *preacher and pastor*.

In this sphere he excelled, if we may accept the concurring testimony of history and tradition.

As a preacher, Dr. Hall was distinguished more for the power than the graces of oratory. His sermons are said to have been strong and earnest, the *lucidus ordo* was their characteristic, and that unction of the Spirit which is the certain mark of pulpit power. His manner was full of tenderness and feeling and he was often affected to tears. He was also the wise, faithful and

devoted pastor, bringing the treasures of a rich experience to aid him in leading awakened souls to the Savior, or in administering consolation to the afflicted people of God. Says one, "he was always the first to visit the sick and dying throughout the bounds of his congregation, and in order to ascertain who were sick, he enjoined it upon the physicians practicing within the limits of his parish to give him regularly a list of the sick and the afflicted, the distressed and the disconsolate, so that he might immediately visit them. Nor did he confine his visits to those only who regularly attended his administration of the ordinances of the gospel at his church, but to all of every name and denomination. He had a heart as open as the day to heavenly charity, and many were the poor and needy who received from him pecuniary aid from his own private funds." He was in the habit of regularly catechising the grown members of his congregation, non-communicants as well as communicants, and also the children at stated periods.

After the war was over, Dr. Hall gave his undivided energies and attention to his charge, and it was soon greatly blessed by an outpouring of the Spirit. At one communion season, we are told, eighty persons were received on profession, and at a succeeding communion sixty more were added. In the year 1790 he was released from the pastoral charge of two of the congregations hitherto included in it, viz: Fourth Creek (now Statesville) and Concord. He was from this time to the date of his death pastor of Bethany alone; but his labors were not confined to this charge.

The scarcity of ministers, and the wide-spread destitutions of the Southern country required that settled ministers should spend no inconsiderable portion of their time in missionary labors. Dr. Hall made extensive tours under the direction of the General Assembly and the Synod of the Carolinas. Some of them covered a period of nine months, and extended as far south and west as Natchez on the Mississippi river. The eastern part of this State (N. C.) was also several times the scene of these visitations. Besides numerous short excursions into adjoining counties, we learn that he made "fourteen long and toilsome missions, and that his labors, always praiseworthily performed, conferred lasting obligations on the State and the Southern country."

Dr. Hall ranked with the best as a presbyter. He was regular in his attendance on the meetings of his Presbytery and other courts of the church. He attended the meetings of the General Assembly in Philadelphia as commissioner sixteen times, and at the meeting of that body in the year 1803, he was chosen Moderator, and we may add that he was the first and only presiding officer of that venerable body from North Carolina before the division of 1861. He was the last Moderator of the Synod of the Carolinas in 1812. He was a Director also of the Seminary at Princeton for some years. He was a good friend of the Bible cause, was present at the formation of the American Bible Society, and became a life member; was first president of the North Carolina State Bible Society, and attended all its meetings in Raleigh punctually, beside those of the Presbytery and Synod. It might be truly said of him in comparison with others, as Paul said of himself in the spirit of modest but just self-vindication in reference to his judaizing detractors, "Are they ministers of Christ? (I speak as a fool.) I am more, in labors more abundant,



His honorary degree of D.D. was conferred on him both by his Alma Mater, the College of New Jersey, and by the University of North Carolina, an honor worthily conferred, if remarkable abilities as a theologian, a preacher and a teacher and many valuable services rendered in the best interests of humanity entitle one to distinction. It may be further mentioned as a token of the public appreciation of the man and his services that the name of Hall was given to one of the northeastern counties of Georgia, of which Gainesville is the seat of justice.\*

Dr. Hall preached his last sermon in the year 1819, and died July 25th, 1826 in the eighty-second year of his age.

This interval of seven years was marked by a general decadence of his mental and physical powers, accompanied by great languor and depression of spirits, which seems to have been a constitutional infirmity, from attacks of which he frequently suffered.

In his religious history there was a correspondent feature of spiritual desertion and distress which was sometimes of long continuance, and of such gravity as to silence his preaching. But this was overruled and sanctified, so that as pastor and friend of souls in spiritual darkness and sorrow he specially excelled in administering consolation and in applying the balm of Gilead to the wounded spirit. Says a writer in the *Princeton Review*, remarking upon the review of Dr. Hall, contained in "Sprague's Annals," "One result of these desertions of soul was that he sympathized in an extraordinary degree with persons laboring under similar depressions, so that he would go miles out of the way to administer comfort to such amidst his frequent visits to the north. In these journeys, which were always either on horseback or in his own gig, Dr. Hall had so many friends at every stage to welcome him that we remember his having said that in coming to the General Assembly he once paid no more than half a dollar.

On an Arctic summer's day the evening twilight is long, but it never sinks into total darkness. Something like this was the evening of the long day of activity and usefulness of this eminent servant of God. The shadows gathered around him for a few declining years, but the end was still "like sunset at the poles when the last departing rays of light are the first also of the rising

[\*Since this address was delivered, through the kindness of Rev. Dr. E. F. Rockwell, some data respecting the library and publications of Dr. Hall have been furnished. These are appended now. The doctor, it is known, possessed an extensive library. He gave to the University Library at Chapel Hill, N. C., a large number of Latin works in Theology, Metaphysics and Logic, also several volumes to the Library of the Theological Seminary at Princeton in 1815. What has become of the residue at his death is not known.

His extant writings and publications, so far as known, are: Sermon at the ordination of Rev. Samuel C. Caldwell, at Sugar Creek Church, 1792.

Another in 1795 (Home, School and Church, vol. LV., page 176).

Sermon on Prov. 14: 34, at opening of Church court in South Carolina, Narrative of State of Religion in North Carolina, 1802.

Report of Mississippi. Tour through Mississippi and the south west.

Also Sermon on the Will, in library at Davidson College.—F. H. J.]

morn"—of a morn to the faithful soldier of Christ, whose sun sets nevermore.

There is in the adjacent graveyard a monument in stone, graven with suitable inscriptions, erected by an affectionate people to the memory of the beloved pastor and devoted patriot.

There is an imperishable monument reared in the life of this man which all would do well to mark, for

"The lives of great men all remind us  
We can make our lives sublime,  
And departing, leave behind us  
Footprints in the sands of time."

Take him all in all, James Hall was a great man in the best sense, and therefore a model man.

He is a study for those of us who, like him, are charged with an embassy to men from the great king and Savior; and for the young men of this generation who are looking forward to the honorable and useful stations of life which await their coming.

It has been beautifully said: "We are like sons who have inherited the wealth their fathers won," but while we enjoy with humble and thankful spirit the rich blessings of religious and civil liberty in this broad and goodly land, stretching with varied magnificence and beauty between the oceans, let us not forget the wealth we inherit in the noble names and lives of the fathers themselves. The other might be lost, this we can never lose. It is an undying inspiration, rebuking the degenerate spirit that shrinks from the responsibility and the self-denying labor, which are the conditions of true success in life, and moving the soul bravely to maintain, and diligently to improve its splendid heritage of *Religion and Freedom*.

## SKETCHES OF THE MINISTERS OF THE GOSPEL WHO HAVE DESCENDED FROM JAMES AND PRUDENCE HALL.

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BETHANY CENTENNIAL, 1875.

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Rev. Robert Hall was the son of the first James Hall and brother of Rev. James Hall, D.D. He was educated at the Olio School, near Snow Creek, was licensed by Orange Presbytery in the year 1784, and the next year was called to the churches of upper Long Cane and Saluda, in South Carolina, where he was ordained by the Presbytery of South Carolina, July 27th, 1785, at a stand midway between the two congregations. Rev. Francis Cummins, who had probably been his teacher at Olio, preached the sermon from Ezekiel 33, 7.

Soon after his ordination his health became much impaired, and at length in April, 1793, he was dismissed by the Presbytery from his pastoral charge. He had then for a long time been unable to preach. He removed to Pendleton District, South Carolina, and soon after died while traveling in the west for his health.

Rev. Rob. J. Hall, of Ohio, in a letter dated Dec. 2nd, 1873, says: "He died away from home, in Greenville, Tenn., near where he had gone to attend the Warm Springs. He had gone over to Greenville to attend church, died that same night and was buried at that place. He is reported in the minutes of the General Assembly of 1797 as without charge, and his death is reported as occurring August 31st, 1797. He left two sons, Roddy and John. His widow married Hugh Reed, after which the family removed to Georgia.

Mr. Hall was present at Centre Church, in North Carolina, in 1788 at a meeting of the Synod of the Carolinas and was one of the clerks. At a meeting of Synod held at Bethany, October 6th, 1790, it is to be presumed that he was present, as he is not noted among the absentees. That occasion was his last visit to his native place.

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Richard Hugg King was the son of James and Sarah (Hall) King, and grandson of the elder James Hall. He was born in Iredell county, in 1767, at the old family residence on Snow Creek. He received his preparatory education at the Olio school, near his father's, and was graduated at Princeton College, N. J., in the year 1786. After leaving college he studied law; became a politician, engaging in the political debates of the day. He was a member of Bethany church. Yet at a revival meeting in 1801-2 he professed to have experienced a change of heart for the first time. He attended the



Randolph meeting in 1802, became much excited, and only returned home with his friends after much solicitation. He preached the next Sabbath and for sometime afterwards in that vicinity. He continued to preach near his father's residence to large audiences. The place of assembling was a hill-side, and a projecting rock served for a pulpit. In company with a friend he went on a tour of two weeks into the forks of the Yadkin. He says of this tour, "I went with no license from man, without a D.D., or the title of Reverend, but to preach as Richard Hugg King, Esq." While at college he had assumed the name of "Hugg" from a fellow student, who, in like manner, had taken the name of "King." About the year 1804 or 5 he was licensed to preach by Bishop Asbury, of the M. E. church. In 1808 a time was appointed for his ordination, to the full work of the ministry in that church. The failure of the Bishop to meet the appointment lost to that denomination his future service. Always Calvinistic in sentiment, in 1810 he joined the Presbytery of Concord. He refused a call to the churches of Concord and Bethany, because the call was not unanimous. September 13th, 1816 he was ordained an evangelist. Soon after this event he removed to East Tennessee, where he became, first, stated supply, subsequently, the pastor of Ebenezer and Pleasant Forest churches, which he served many years. Resigning his charge, he removed to Maryville, Tenn., and lived with his son-in-law, D. D. Foute, until his death in 1825. His wife survived him until 1834. They were both buried at Maryville. He was a man of great mental power, and no little eloquence of speech.

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Rev. Thomas James Hall was a son of Thomas and Elizabeth (Sloan) Hall, and grandson of the first James Hall. He was born in Bethany congregation. His early education was obtained at the school of the Rev. James Hall, D.D., at the Crawford place. Later he became assistant in the school and continued it for many years. Among his pupils were the Rev. Samuel Williamson, D.D., late president of Davidson College; Rev. Robert J. Hall, of Ohio, and the Rev. William A. Hall of Tennessee. He became a candidate for the ministry in 1793; was licensed by Concord Presbytery as a missionary to the Carolinas and Georgia in 1802, and was ordained to the full work of the ministry in 1807. After his ordination he taught school for a while at Liberty Hill, Iredell county, North Carolina. In 1808 he preached at Liberty Hill and Concord. So great was his eloquence that immense crowds were attracted by his preaching. In 1812 he was dismissed to the Presbytery of West Tennessee. His work was in Bedford county of that state, where he had as a charge Rock Creek and another church. He died at Bowling Green, Ky., where he had gone to reside with a daughter, after ceasing to preach. His remains were brought back to Rock Creek, and buried by the side of his wife and children who had died before him.

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Rev. Robert James Hall of Oxford, Ohio, was the son of Alexander and Ann (Dobson) Hall, a grandson of the first James Hall. He was born and educated in the Bethany congregation; he taught several years and thus obtained the means for a collegiate course. He entered the University at Chapel Hill, N. C., in 1822; was graduated in 1824. Upon leaving college he again engaged in teaching. In 1827 he removed to East Tennessee, where he

became a teacher in Washington College, near Jonesboro. While thus engaged he studied Theology under Dr. Bovile. In 1829 he was licensed to preach by Holston Presbytery. The same year he married Nancy Turner, daughter of the Rev. James Turner and removed to the state of Ohio. He located near the city of Cincinnati. After sixteen years of labor his health gave way. Being afflicted with bronchitis, he ceased to preach, yet continued to labor in the capacity of colporteur. In 1875 he was still alive, residing at Oxford, Butler County, Ohio.

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Rev. William Alexander Hall, son of James Thomas and Rachel (Johnston) Hall, and a great grandson of the first James Hall; was born in Bethany congregation July 20, 1799. He prepared for college under the tuition of the Rev. John Mushat, of Statesville, a teacher of much celebrity at that time. In the summer of 1822 he graduated from the State University at Chapel Hill. After leaving the University he engaged in teaching at Bethany church, and became the founder, at that place, of Ebenezer Academy, an institution that gained much celebrity as a classical school. His uncle, Robert M. Hall, succeeded him as principal of the school, and he was succeeded by Hugh R. Hall, a pupil of William A., who continued his connection with it for more than thirty years. A number of the pupils of William A. have become distinguished in both church and state. One a member of the United States Senate, one a member of the House of Representatives, one a State Senator, one a Bishop of the Episcopal Church, another a Foreign Missionary. Among the remainder are found ministers, lawyers and teachers. During the second year of his professorship at Ebenezer he connected himself with Bethany church and decided to enter the ministry. The next year he was received under the care of the Concord Presbytery. In that day there was no Theological Seminary south of Princeton, and candidates for the ministry prosecuted their studies under the tutorship of individual ministers. The Theological studies of Mr. Hall were directed by the Rev. John M. Erwin, at that time pastor of Bethany church. A year later he resigned his charge of Ebenezer Academy, and removed to York, South Carolina, where he again engaged in teaching, at the same time continuing his ministerial preparations under the direction of Rev. James Adams. He remained there one year, after which he returned to Bethany, and was licensed to preach by the Presbytery of Concord at its meeting at Salisbury, in August, 1827. The succeeding year he was ordained to the full work of the gospel ministry, and was installed as pastor of the churches of Joppa, near Mocksville and Unity in Rowan county. For twenty-five years he faithfully and earnestly labored in these churches. During the period of his pastorate there he organized Franklin church and supplied the same until it became self-supporting. On December 18th, 1828, he was married to Miss Olivia C. Hall, of the Bethany congregation. In 1850 he received and accepted an invitation to take charge of the churches of Trenton and Zion in Gibson county, Tennessee. In 1852 he joined the Presbytery of the Western District. He served the Trenton and Zion churches for two years, after which he removed to another section of the county, where he labored with great success, for many years. He organized a number of churches within the bounds of that Presbytery among the number the churches of Yorkville, Dyersburg and Smyrna. After a residence of seventeen years in Gibson,



having been deprived by death of the companionship of his wife, his children having married, he removed, in January, 1867, in company with his only son, to the Mount Carmel community in Tipton county, where his father and mother were buried, and where resided a number of brothers and other near relatives.

At the time of his removal to Tipton he had reached that period of life when the infirmities of age begin to grow burdensome, and men usually desire retirement from active work. His condition and surroundings would have influenced a majority to this course. A home provided with ample comforts and means to enable him to enjoy, through the remaining days of his life, ease and quiet, failed to divorce him from his life's work. With him life meant work. In the spring succeeding his removal to Tipton he accepted the care of the church at Belmont, fifteen miles distant from his home. Soon after taking charge of this church he succeeded in removing it to Mason, a thriving town on the Louisville and Nashville Railroad, and was instrumental in securing the erection of a commodious church building at that place. For five or more years he regularly ministered to that people. The earnestness of his efforts, the gentleness and meekness of his life won for him an abiding love in the hearts of his flock. One of his elders urged him to make his family his home. Long will his memory remain green in the hearts of the Mason people. His next field of labor was in a community known as Centre, about twelve miles from his home. His congregation at that point were without a house of worship. He was permitted the use of a Baptist church in the vicinity. Through his efforts a church building was soon erected, and the congregation insisted on naming the church in honor of him. This he declined, and the church was called Centre. This was his last regular charge. After a few years of faithful labor in this field he was forced by the increasing infirmities of age to retire from active labor. He continued to preach, as opportunity presented, until the close of life. On the morning of the 30th of August, 1877, an angel came and closed down the shutters over the windows of life. He who had so often been the instrument of blessings to others was himself blessed. Humanity is heir to many faults and infirmities; the most perfect character has its lights and shades. He doubtless had his; if so, they were hid from view by the resplendence of those virtues that adorned his life. Meekness and charity did for his life that which the sculptor's chisel does for the rough stone. Smoothing, polishing and beautifying the rough points brings to view a form of beauty and grace. His life and character, in a preeminent manner, illustrated the beauty and power of faith and love. He was the embodiment of gentleness and love, yet not effeminate. His convictions were deep; his will strong; his integrity immovable. So gentle was his life that the casual acquaintance failed to discover how strong were the undercurrents of his nature. So perfect was his self-discipline that those who came in contact with him only remember his christian beneficence and unbounded charity. His life was too full of Heavenly grace for selfishness, ostentation or pride to find a lodgement. The remembrance of his life is like unto that of a sweet psalm, or the minor note of a soft melody. His virtues and graces attracted all classes and conditions. The exalted purity and earnestness of his life commanded their rev-

erence and admiration. It can be said of him that the world is better for his having lived in it. The words selected by the Rev. S. B. O. Wilson for his funeral discourse were peculiarly appropriate: "For he was a good man and full of the Holy Ghost and of faith." His fifty years of zealous labor in the ministry was crowned by the most gratifying results, the full measure of which will only be realized in eternity.

He was buried at the Mount Carmel Cemetery by the side of his wife and daughter. The life of this good man was a volume of sermons; when completed God closed the lids and he was carried by the angels to glory.\*

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Rev. James Davidson Hall, brother of William A. Hall, was born at his father's old place, three miles from Statesville, in 1806. He was the seventh of a family of ten children, all of whom came to mature age. He obtained his preparatory education in the school of his brother William A. Hall at Bethany church.

Here he spent four years preparing to join the junior class at Chapel Hill; the fourth year under Robert Sloan Hall, his uncle, who both preceeded and succeeded William A. Hall as teacher in Ebenezer Academy. He entered the junior class in the University of North Carolina in the summer of 1826, graduated in 1828, when Drs. Caldwell, Mitchell and Hooper were professors, and Heatz was instructor in modern languages. From 1828 to 1830 he taught an Academy at Washington, North Carolina. He then went to Union Seminary, Virginia, remaining until the spring of 1833, when he was licensed April 6th, 1833, by Concord Presbytery at Rocky River church.

He then went as a domestic missionary to Rockingham county, North Carolina, preaching at various points in that and in Guilford county. Here he joined Orange Presbytery, and was ordained as an evangelist, and married his first wife, Miss Elizabeth Scott. In the spring of 1836 he removed to Rowan county and took charge of Thyatria and Franklin churches, the former an old, the latter a new church, which had been ministered to by his brother William A. Hall, and remained in charge of these churches until the fall of 1846, when he removed to that part of Lincoln county, now embraced in Gaston county, where he still resides. He has served as trustee of Davidson College twenty-nine years; supplied the churches of Goshen and New Hope twelve years, preaching alternately at each, and on the fifth Sabbaths and on week days at Olney, which at that time had very few members. After a time he became pastor of the three churches, and in all served Goshen twenty-four years, New Hope, eighteen, and Olney seventeen years, having received in all his ministry into his churches by examination six hundred members and still survives, August, 1875.

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Rev. Thomas Stanhope King was the son of Andrew and Elizabeth Nisbet King, a grandson of James and Sarah Hall King and great grandson of the first James Hall. He was born in Iredell County, North Carolina, in the year 1808. He entered Franklin College at Athens, Georgia, as an irregular

\*The memory of this sainted man is so precious to his many friends in Tipton that they have taken the liberty of extending the sketch of him.



student, but prosecuted his studies but a short while. After the death of his wife, he removed to Rankin County, Mississippi, and became a minister of the Baptist denomination. At a subsequent period he removed to the state of Arkansas, where he died in 1872.

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Rev. Junius Brevard King was the son of Samuel and Cynthia (Winslow) King, grandson of James and Sarah (Hall) King and great grandson of the first James Hall. He was born and raised on Snow Creek, Iredell County, North Carolina; prepared for college at New Clio, in his father's neighborhood, under the instruction of Prof. Hugh R. Hall, and was graduated at Chapel Hill in the year 1833.

In November of that year he went to Union Theological Seminary, in Virginia, took the regular course and was licensed to preach by Concord Presbytery in 1836.

Going to Alabama he took charge of Valley Creek church near Selma, and preached with great acceptance and usefulness until his death by cholera in 1849. He had been to Texas to settle some business connected with the estate of his brother, James Albert King, where he took the disease, returned home, died on Saturday, and the Rev. R. B. Cater, who was called to attend his funeral the next day, died also on Monday of the same disease.

Mrs. King, originally Miss Eugenia Knox, whom he had married in 1841, died soon after her husband.

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Rev. Thomas Pinkney Johnston was a son of William Smiley and Mary Hall Johnston and a great-grandson of the first James Hall, through his son Thomas. He was born in the Third Creek Congregation, Rowan county, North Carolina. He received his preparatory course at Ebenezer Academy at Bethany, and graduated at the University of North Carolina in the year 1828. After completing his collegiate course he taught one term at Jonesboro, Tennessee, also taught one term at Washington College, near that place. In 1832 he graduated from Union Theological Seminary, Virginia. The same year he was licensed to preach at Unity, Lincoln county. He was ordained to the full work of the ministry at Bethany church on October 4th, 1833. He was the first missionary sent to a foreign land by the Synod of North Carolina. In the year 1834 he went to Constantinople under the auspices of the American Board of Foreign Mission. In that city he remained a year, preparing, by studying the language, for his mission. He established a Mission station at Trebizond and continued it until 1844. In September of that year he removed to Smyrna, where he labored until 1853, when he returned to America. The winters of 1854-5 were spent in lecturing on the manners and customs of the Turks. For three months of the year 1855 he supplied the church at Charlotte. In June he removed to Newcastle, Tennessee, where he took charge of a Female Institute. In July, 1856, he was appointed agent for the American Bible Society for North Mississippi. In this field he continued to labor until interrupted by the war in 1861. Between this period and 1866 he supplied several churches in that section of country. About that year he returned to North Carolina and took charge of the churches of Drusilla, in McDowell county, and Silver Creek Chapel in Burke county. He remained in charge of these congregations until 1873, since which time he has been



engaged in the work of colportage in Western North Carolina, in which he is now laboring with great success and usefulness.

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Rev. Robert Alexander Johnston, a brother of the last above, was born in Third Creek Congregation, and prepared for college in the Ebenezer Academy under the tuition of Hugh R. Hall; in 1834 entered the Freshman class in Centre College, Danville, Kentucky, then under the presidency of Rev. Jno. C. Young, D.D., where he graduated in 1838. He was engaged as tutor in the preparatory department in the year 1839, studying Theology at the same time. In 1840 he entered the Theological Seminary at Princeton, where he remained until May, 1842.

In October, 1842, he was licensed to preach by Transylvania Presbytery, and was immediately invited to take charge of the churches of Lancaster and Paint Lick in that Presbytery, and in August, 1843, was ordained and installed their pastor. In 1845 he ceased to serve the former of these two churches, but continued the pastor of the latter until the fall of 1865. Then the relation of pastor to that church was dissolved with the view of becoming the Financial Agent of the Danville Theological Seminary and Centre College. He continued in this office until June, 1872, when he ceased to act for the College, but has continued the agency for the Theological Seminary until the present time. In the meantime he has preached the Gospel to several vacant churches in the vicinity of Danville, where he is still engaged in the work of the Holy Ministry, together with the work of his agency.

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Rev. Wm. Hall Johnston, son of Robert and Dorcas (Hall) Johnston, grandson of Hugh Hall and great-grandson of the first James Hall, a native of Third Creek Congregation in Rowan county, North Carolina; attended Ebenezer Academy under Hugh R. Hall; graduated at Davidson College in 1840; went to Princeton Theological Seminary in 1841, and was licensed by

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He preached in the bounds of Cherokee Presbytery, Georgia; died at Yorkville, South Carolina, in 1859, and was buried at Bethel church.

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Rev. Robert McCutcheon Hall was a son of Robert Sloan and Anna (King) Hall, and a grandson of Thos. Hall, and great-grandson of the first James Hall; was born in Washington county, Indiana, in 1841. In 1853 he removed with his parents and family to Plymouth, Illinois, where, in 1855, he united with the Congregational Church. He was the tenth and youngest child of his parents. Here he received his English education and entered Knox Academy in 1864, Knox College, 1865, and was graduated in 1869; entered the Theological Seminary in September of the same year, and at the end of a year thereafter was licensed to preach for four months by the Central West Association, Congregational, at Galesburg, Illinois, May, 1870. During this time he supplied two Congregational churches in Illinois, after which he went to Andover Theological Seminary, Mass., but in a few weeks was compelled to leave on account of ill-health. He returned home and worked on a farm for a year. In April, 1871, he was licensed to preach for two years by the Quincy Association at LaHarpe.

In October of that year he entered Lane Theological Seminary near Cincinnati, where he completed his Theological course, May, 1873, having been received into the Presbytery of Cincinnati the month before as a licentiate, preferring both the *doctrines and government* of that church. Soon after he left the Seminary he was appointed by the Committee of Freedmen of the Northern Presbyterian church, Professor in Biddle Institute at Charlotte, North Carolina, and missionary to the colored people.

In April, 1874, he was ordained by the Catawba Presbytery.

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Rev. James McEwen Hall Adams, son of Rev. James and Erixena (McEwen) Adams, was born in Lincoln County, North Carolina, Dec. 25th, 1810. His mother was the daughter and only child of Rev. James McEwen, who married Jane, the daughter of the first James Hall, about the year 1778, then the widow Rosebrough, and sister of Rev. James Hall, D.D., so that he rightly inherited the name of James McEwen Hall Adams. He was thus the great-grandson of the first James Hall. His preparatory course was at Bethel Academy, York district, South Carolina; went to College at seventeen years of age; graduated at Franklin College, Athens, Georgia, 1829, and was the first of the list of graduates of the Theological Seminary at Columbia, South Carolina, in 1833.

He proposed to go with some of his class on a Foreign Mission, but the condition of his father's family would not permit it.

He was licensed by Bethel Presbytery in 1833, and ordained at Bethel church by the same Presbytery in 1834 as an evangelist.

He had charge of Unity church, Lincoln county, North Carolina, Bethel church, situated in Mecklenburg, N. C., until 1837, Third Creek Church in Rowan county from 1837 till 1850, where he was much beloved; thence he went to Asheville in 1849, but returned to Third Creek in 1850; supplied Thyatira and Back Creek for a time; went to Yorkville, South Carolina, preached and taught a female school until his death, March 31st, 1862. He was baptized, prepared for college, licensed, ordained and buried at Bethel church, the church of his fathers, in York county, South Carolina. At the time of his death he was Moderator of the Synod of South Carolina. A brother minister who knew him well says of him: "He was one of the noblest ministers I ever knew. His memory is precious."

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Rev. Hugh Wilson, son of Rev. Louis Feuilleteau Wilson and Margaret (Hall) Wilson was the grandson of Hugh Hall and the great-grandson of the first James Hall; born in Bethany congregation March 16th, 1794; prepared for college at the school of Rev. John McCamie Wilson, D.D., of Rocky River; was graduated at Princeton College, New Jersey, in 1819; finished his course in Princeton Theological Seminary in 1822; married Ethalinda Hall, sister of Rev. William A. and James Davidson Hall, June 12th, 1822; licensed the same year by Concord Presbytery. Soon afterwards he was ordained by the same Presbytery at this place (Bethany) to be a missionary, and went on a mission to the Choctaw Indians in Georgia, among whom he remained three years.



He then went to the Chickasaw Nation and established a mission on Cane Creek, eighteen miles from Tusculmbia, Alabama, where he remained about seven years, thus spending ten years of his life among the Indians. After their removal by the Government of the United States beyond the Mississippi river he removed to Tipton county, West Tennessee. In 1834 he organized the Mount Carmel Church, at that time the only Presbyterian church in that county. He was assisted at its organization by Mr. James Holmes, who had been his co-laborer among the Indians, and who later became the Rev. James Holmes, D.D. He spent several years in labors there that resulted in the establishment of a church that remains to this day a very bulwark of Presbyterianism. In the year 1837 he went on an exploring tour to the then Republic of Texas, and in the spring of 1838 removed his family there. He organized the first Presbyterian church in Texas at San Augustine in the same year. In October of that year he went to Independence, Washington county and spent two years. In the winter of 1840-1 he organized a church at Gay Hill and remained there until 1850, when he removed to Burleson county. In May, 1852, he organized a church at String Prairie, to which he ministered with faithfulness and success until death ended his labors, March 8th, 1868, in his seventy-fourth year, leaving his second wife a widow and two daughters orphans.

He was a forcible, earnest preacher and a devoted christian.

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Rev. Louis Feuilletau Wilson, brother of Rev. Hugh Wilson, last above, was born here (Bethany) August 10th, 1804. He prepared in part at Ebenezer Academy for college under Rev. William A. Hall from 1822 to 1823, who says of him "That he was a nice youth and a natural orator." In 1826 he went to the University of Nashville, Tenn.; in 1830 went to Princeton Seminary. He was licensed by the Presbytery of New Brunswick in 1832; he went to Woodstock, Shenandoah county, Virginia, in 1833.

In 1834 he was called to Strasburg and Woodstock churches in the valley of Virginia. Then, in 1836, to Gerrardstown, Tuscarora and Falling Waters in Berkeley county, Virginia, and installed there in 1837.

In 1853 he confined his labors to the last place mentioned, in connection with Hancock, Maryland, but after a time resumed Tuscarora and continued until 1872, when he retired to a farm in Jefferson county, Virginia, where he died March, 1873. He trained a large number of young men for the gospel ministry.

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Rev. Frontis Howe Johnston, son of Rev. Thos Pinkney and Mary Anne (Howe) Johnston, and fourth in descent from the first James Hall, through his son Thomas, was born in Constantinople in Turkey in Europe. He received his early education and preparation for college in Trebizond and Smyrna in Asia; was graduated at Davidson College in this State, (North Carolina) in 1855; took a full course in Theology in Union Theological Seminary, Virginia, and was licensed by Concord Presbytery soon after leaving the Seminary in the year 1858; supplied the church of Philadelphia, Mecklenburg county, North Carolina, to the end of the year, and in January, 1859, went to Lexington, North Carolina, where he continues to preach. He also serves Winsten church, Forsythe county, North Carolina, which he organized

in October, 1862, a part of his time.

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Rev. William Curtis Johnston, brother of the last above, graduated at Yale College in 1860; the same year entered Danville, Kentucky, Theological Seminary, and continued for two years, when he was licensed and ordained by Transylvania Presbytery, and became chaplain of a Kentucky regiment in the Federal army. He died the same year and was buried at Munfordsville, Kentucky. He was born while his parents were at the Missionary station in Trebizond in Asia Minor.

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Rev. Samuel Harris Stevenson, was a son of Thomas and Lydia (Harris) Stevenson, a native of Concord congregation in this (Iredell) County, N. C., was born October 19, 1813. His father, Thos Stevenson, was the son of Prudence (Hall) Stevenson, the daughter of Thomas Hall, who was the son of the first James Hall. He received his primary education in Concord congregation, preparation for college in Ebenezer Academy, under Hugh R. Hall; went to Danville, Ky., and entered the freshman class in Center College in the spring of 1835, and was graduated in September 1838.

In the fall of 1840 he entered the Theological Seminary at Princeton, but owing to sickness he was forced to give up his studies and return home.

In the fall of 1841 he returned to Princeton, N. J., entered the Theological Seminary at the beginning of the term, and pursued his studies four months. In August, 1843 he was married and took charge of the Richmond, Ky., Female Seminary, which he continued for three years, and then removed to Danville, Ky., to take charge of a female school in the fall of 1846, in charge of which he continued until June, 1854.

In the year 1853 the Theological Seminary was located in Danville, and as they occupied Center College buildings, the professors conducted the exercises in the afternoon, he arranging his classes in school so that he could hear them in the forenoon. He attended the Theological lectures and recitations in the afternoon and thus pursued his studies in the Seminary the first year. In the spring of 1854 he sold his school property to the Theological Seminary and continued his studies another year, when he was licensed by Transylvania Presbytery. In a month or two afterwards he found a field of labor in two small churches in Illinois, one located in Clinton, DeWitt County, and the other in Randolph Grove, McLean County, (now called Heyworth,) where he commenced his ministry the last Sabbath in July, 1855. He was ordained and installed by Peoria Presbytery pastor of these churches in September, 1856 and continued to preach to both of them until October, 1858, when, at the request of the people of Randolph Grove (now Heyworth) Presbytery released him from Clinton, that he might give his whole time to the latter church. Here he continued until May, 1866, where he accepted a call from Union Grove Church, in Putnam Co., Ill., to which church Presbytery transferred him, where he continued for five years. Failing to receive an adequate support, on account of the weakened condition of the church by deaths and removals, he was released to take charge of a graded school in Heyworth, where he continued two years. While conducting this school he supplied a small church near by for eighteen months. Compelled by the failing health



of his wife to give up both the school and his church, he removed to a farm near Gilman, Ill., where he resided eighteen months, preaching a part of the time to a small church in the neighborhood. After the death of his wife, in January, 1872, he commenced preaching again to some small churches, continuing for six months when he received an invitation to supply Jersey church, Champaign Co., Ill., which he now serves, entering upon his labors there the first Sabbath in October, 1872. Here God has greatly blessed him in his labors.

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Rev. Wm. Andrew Wood, son of Wm. B. and Margaret D. (Knox) Wood, a great grandson of the first James Hall, through his son Hugh, and granddaughter, Dorcas, a native of Third Creek Congregation, Rowan Co., N. C. Attended Ebenezer Academy under Hugh R. Hall, Esq., graduated at Davidson College in 1852, went to Princeton Seminary and spent two years, 1854-1855, then went to Edinburgh, Scotland one year and then to Columbia Seminary one year. Licensed at Statesville by Concord Presbytery in 1858. July 23, 1859, he was installed pastor of Bethany, Tabor and Fifth Creek. After continuing here two years he went to Washington, N. C., where he remained until the place was occupied by the federal forces. Then he went to Asheville, N. C., in 1862, continuing until 1864 after which he returned to Third Creek, Fifth Creek and Unity Churches. In 1869 he was called to Fourth Creek Church, where he still remains, August, 1875, in the midst of his usefulness and labors.

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Rev. William Thomas Hall, now of Lynchburg, Va., is the son of Rev. James Davidson and Mrs. Isabella (Scott) Hall, the fourth in descent from the first James Hall through his son Thomas; was prepared for College by his father at his residence in Gaston County, North Carolina. He entered Davidson College in the middle of the Sophomore year, and graduated in 1854; pursued his Theological studies at Columbia, South Carolina, where he completed his course in 1858. He was licensed by Concord Presbytery in the spring of 1858. Soon after he entered upon the work of the ministry at Lancasterville, South Carolina, but remained there only three months; yet in that time twenty persons united with the church on profession, most of them in the prime of life, well educated and wealthy. They still remain the pillars of that church. Early in 1859 he was called to Ebenezer church, York County, South Carolina, and was ordained there by Bethel Presbytery. For three years his labors were greatly blessed. In 1861 he went to Canton, Mississippi, where he was pastor ten years. A part of this time, from the battle of Chancellorsville to the final surrender at Greensboro, North Carolina, he served as chaplain in the confederate army of Tennessee. During his stay at Canton the church increased from fifty to one hundred and thirty-five members, the house of worship was repaired and a parsonage built. In 1872 he was called to Lynchburg, Va. In two years that church has grown from two hundred and twelve to two hundred and eighty-five members and has built a chapel in a destitute portion of the city. In 1877 the Southwestern University conferred the degree of D.D. upon him.

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Rev. Edwin Lindsey Wilson, son of Rev. Louis Feuilleteau Wilson, was



born in Berkley County, Virginia, July 14, 1845. His education before entering College was obtained mostly at home. He spent one year with Rev. James R. Graham at Winchester, Virginia. He entered Hampden Sidney College in September, 1866, where he graduated in 1869, in June; and the following fall entered the Union Theological Seminary, Virginia, and graduated in May, 1872. His father at that time being in declining health, insisted that he should remain with him at Falling Waters, where he had been pastor nearly all of his ministerial life, a period of thirty-six years. He continued there, preaching twice each Sabbath, till the middle of August in that summer. At that time he received a call to the church at Hancock, Md., then under the care of the Northern Assembly. He accepted the call, on condition that they would join the Presbytery of Winchester, connected with the Southern Assembly, to which they geographically belonged. This they did at once, and he was ordained and installed pastor of that church October 3rd, 1872. He continued here till February, 1874, where he was called to the church of Gerrardstown, where he had preached a part of the time that he assisted his father. He was installed pastor of this church March 29, 1874. The congregation was formerly connected with the Falling Waters congregation and a part of his father's charge. Since he has been there (November 1875) there have been thirty additions to the church, and they have a bright prospect before them. June 18th, 1873, he was married to Miss Nannie E. Dupuy, daughter of John W. and Ann E. Dupuy, of Cumberland County, Virginia, of Huguenot descent.

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Rev. John Ivy Sharp, fourth in descent from the first James Hall, is the son of Silas Davidson and Mary (Feimster) Sharp, the latter the daughter of Mrs. John Feimster (Margaret) who was the daughter of Mrs. Sarah (Hall) King, who was the daughter of the first James Hall. He was educated in part by Rev. Stafford C. Miller, D.D., of Iredell county, North Carolina, and graduated at Emory and Henry College in Virginia about the year 1850. He had been licensed to preach by the North Carolina Conference (M. E.) In 1848 he removed to Nashville, Tenn., where he labored in the ministry for some years; then engaged for sometime in teaching, and still lives there a local preacher; he was born in Iredell county, North Carolina, November 29, 1832.

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Rev. James Reece Scroggs is the son of J. Hill Scroggs and Sarah Jane (Stevenson) Scroggs; Sarah Jane Stevenson (Mrs. Scroggs) is the daughter of William Ross Stevenson, the son of Prudence (Hall) Stevenson, the daughter of Thomas Hall, the son of the first James Hall. He was born in Concord Congregation December 2, 1848, educated by Professor James Henry Hill and Rev. E. F. Rockwell, in Statesville; was licensed by the North Carolina Conference (M. E.) in December, 1873, and is now (1875) preaching on the Stokes circuit in Stokes county in this State.

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This Hall race, descending from the *first James Hall*, so often mentioned in these sketches, is quite as prolific of *minister's wives* as of ministers.

Jane Hall, daughter of the first James Hall, married Rev. James McEwin, of South Carolina.

Rev. James Adams married Erixena, daughter of Rev. James and Jane (Hall) McEwin.

Rev. William H. Johnston married Susan, a daughter of Rev. James and Erixena Adams

Rev. Louis Feuilletean Wilson, M.D., married a daughter of Hugh Hall, son of the first James Hall.

Rev. Hugh Wilson married Ethalinda, the daughter of James Thomas Hall, son of Thomas Hall, who was son of the first James Hall.

Rev. William A. Hall married Olivia, daughter of Samuel Hall, son of Hugh Hall, the son of the first James Hall.

Rev. A. Y. Lockredge, of Georgia, married Eliza Carolina, daughter of Mary (Hall) Johnston, daughter of Thomas Hall, son of the first James Hall.

Rev. Samuel W. Calvert married Eliza O. Hall, daughter of Thomas James Hall, son of Thomas Hall, son of the first James Hall.

Rev. Hervey Wood married Malinda Cecilia Hall, sister of Mrs. E. C. (Hall) Calvert last mentioned.

Rev. Peter Donan married Emma C., another sister of Mrs. Calvert and Mrs. H. Wood, all daughters of Rev. T. J. Hall.

Rev. William L. Tarbett married Emma Hall Calvert, a daughter of Rev. Samuel W. and Eliza Calvert, just mentioned above; and now (1875) resides in Varden, Illinois.

Rev. Robert McCutcheon Hall married a daughter of Rev. James Davidson Hall, No. 7 of these sketches.

Rev. Robert McCutcheon married Mary M. Knox, daughter of Sarah Hall Knox, daughter of Thomas Hall, son of the first James Hall.

Rev. Claudius Martin married Sarah, a sister of Mrs. Mary M. McCutcheon, last above.

Rev. H. Nelson Pharr, married Dovey Amanda, daughter of Samuel King, son of Sarah (Hall) King daughter of first James Hall.

Rev. George E. Bagleton married Etha Foute, daughter of Mrs. D. D. Foute, daughter of Rev. Richard Hugg King, son of Sarah (Hall) King, daughter of the first James Hall.

Rev. William H. Purviance first married Lydia Harris, and she dying, he married her half sister, Eveline; the first the daughter of Mary (Stevenson) Harris, the daughter of Prudence (Hall) Stevenson, the daughter of Thomas Hall, son of the first James Hall.

The second (Eveline) the daughter of Mrs. — Wilson Harris, the daughter of Mrs. Louis Feuilletean Wilson, Sen., and sister of Revs. Hugh and Louis F. Wilson, daughter of Hugh Hall, son of the first James Hall.

Rev. Arch. Allen married Mary Adaline Tucker, daughter of Mrs. Thomas Tucker, daughter of Mrs. John Feinster, daughter of Mrs. Sarah (Hall) King, daughter of first James Hall.

Rev. J. S. Burnett married Margaret Jerusha Tucker, sister of Mrs. Allen, last above mentioned.

Rev. Henry LeQueux married Margaret McLaughlin, daughter of Margaret (Hall) McLaughlin, daughter of Joseph Hall, son of Alexander Hall, son of the first James Hall.

Rev. James Reece Scroggs married Susan Gunn, daughter of Mrs. Mary Ann (Sharp) Gunn and sister of Rev. John Ivy Sharp (see Sketch No. 23).

Rev. Samuel Williamson, D.D., married Ann Adams, daughter of Rev. James and Erixena (McEwin) Adams (mentioned in Sketch 14), and sister of James McEwin Hall Adams.

Rev. Amos Stevenson married Jane Hill, daughter of Prudence (Hall) Hill, daughter of Hugh Hall, son of the first James Hall.

Rev. W. D. Lee, M.D., married Sarah Ann Bailley, grand daughter of Mrs. Lemuel Johnston, daughter of Thomas Hall, son of the first James Hall.

Rev. E. H. Green married Catherine Hall, daughter of Josiah Hall; a brother of Revs. William A. and James Davidson Hall (see Sketches 6th and 7th.)

Eliza, daughter of Rev. James Adams and Erixena McEwin Hall Adams married Rev. William B. Davis, of York county, South Carolina, who, (1875) is still living.









